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THE MIDDLE-WEST CONGRESS NUMBER

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FOREWORD.

In February last a call was sent to the Congregational Churches o the Middle West for a Congress to meet in Chicago, April 17 and 18 this call is reproduced on the following pages. The sessions of thi Congress will present a rare opportunity to our churches for the dis cussion of plans and the working out of practical ideas. On the page of this number of the Register will be found the program of the Con gress and the addresses and resolutions which are to be discussed. Th unique feature of the convention—the omission of long speeches—wi afford all who desire an opportunity to take part. The valuable materia here presented is a forecast of the many good things that will b developed during the sessions of the Congress.

In order that some idea may be had of the number of delegate coming, it is urged upon the pastors and churches that they elect thei representatives at once and send their names to the Executive Secretary

PROGRAM OF THE MIDDLE WEST CONGRESS.

WEDNESDAY, APRIL 17.

9:30 A. M.

What does the history of the period since 1893 show concerning the development of Congregational Churches of the Middle West?
John P. Sanderson, Chicago.

What is the general religious condition of the Congregational Churches of the Middle West to-day, and what problems are they facing?
Frank Newhall White, Minneapolis.

2 P. M.

Efficiency in the Local Church.

The Survey of the Field. R. H. Edwards, Madison, Wis.
The Collegiate Plan. Harlow S. Mills, Benzonia, Mich.
The Community Church. Samuel Pearson, Warrensburg, Ill.

8 P. M.

The Social Awakening.

The Social Program of a Congregational Church.
Henry A. Atkinson, Chicago.
Graham Taylor.

THURSDAY, APRIL 18.

9 A. M.

Lecture by Frank W. Gunsaulus.
The Report of the Committee to Prepare an Order of Worship Made to the National Council in Boston, October, 1910.
Ozora S. Davis, Chicago.
The Report of the Commission of Nineteen on Polity.
William E. Barton, Oak Park, Ill.

2 P. M.

Leadership.

The Supply of the Ministry.
F. K. Sanders, Topeka, Kan.
The Minister's Salary and Ministerial Efficiency.
J. W. Sutherland, Lansing, Mich.
The State University and Religious Leadership.
T. M. Shipherd, Lincoln, Neb.

4 P. M.

Devotional Hour and Communion. Henry C. King, Oberlin, O.

8 P. M.

Our Contribution to the Church Catholic.
G. Glenn Atkins, Providence, R. I.

THE CALL

TO THE CONGREGATIONAL CHURCHES OF THE MIDDLE-WEST

Greeting.

Dear Brethren: We call your earnest attention and invite your prayer consideration and hearty co-operation in behalf of a Congress of the C gregational Churches of the Middle-West, the aim and plan of which are h set forth.

In recent years there have been held in New England and on the Pac Coast congresses of the Churches of our faith and order. These congres have proved to be sources of inspiration and practical help. The Eighteer Triennial Convention of the Congregational ministers and churches held connection with the Chicago Theological Seminary in November, 1909, auth ized the calling of a similar congress for the Middle-West. It is felt that t time is now ripe for action.

The Apollos and the Scrooby Clubs of Congregational ministers of Chica and vicinity unite with the Chicago Theological Seminary in taking this st

The Plan and Purpose.

The social movements of the last twenty years have brought the religi forces of the country face to face with new and great problems and equa new and great opportunities. In no section is this more true than in t Middle-West. The flow of immigration has made many of our cities and ev our rural districts veritable foreign mission fields; the shifting of populat from country to city has left some of our rural churches in a state of decli and has swamped our cities with a tide of work which all thoughtful m agree we are not beginning to meet. There is a growing feeling that the you men and women flocking to our state institutions of learning must not be l without adequate church environment, and that the leaving of their religi care to Christian associations alone will result in a loss to both church a association.

What is there in our Congregational methods and policy best adapted meet these conditions? How can these forces best be put into operati Where are our weaknesses, and what adjustments and changes can be ma to strengthen our lines at these points? No one church, association or st body alone can successfully answer these questions or meet these difficulti Therefore it is felt that we should get together and by carefully gathe information and full discussion discover and thoroughly understand the strate points, and plan successfully to attack them. It is imperative that there sh be no church of our polity in all our vast Middle-West country that shall f a sense of isolation and a lack of sympathy and co-operative support.

One That Is Different.

While recognizing the great value of a large convention with its inspir addresses and hearty fellowship, it is felt that one of the weaknesses of s meetings is their inability to convey the inspiration to the local church a to furnish practical aid toward meeting difficult situations. In planning t Congress a radical departure has been made in the conduct of such meetir "Inspiration through Information" has been chosen as a motto for the gatheri

Great inspirational meetings have not been planned. Instead of the us speeches, each man on the program has been asked to prepare a paper to printed and sent to the churches throughout the entire Middle-West. Th papers are to be informing rather than inspirational; their purpose is to pres the facts on the subjects in clear, concise form. Each paper is to be acc panied by resolutions to be debated and acted upon with such changes as Congress sees fit to make.

Each man preparing a paper will be allowed fifteen minutes in which present his subject matter in abbreviated form, and to read and move

doption of his resolutions. Full discussions of these resolutions and any nendments, which may be introduced freely from the floor, will follow. The residing officer will hold the meeting strictly to the point under discussion nd see that the privileges of the floor are not abused.

The papers are to be printed in the Chicago Seminary Register of March nd are to reach the pastors and delegates by the first of April.

The Program.

In preparing topics for discussion the Committee has endeavored to assign ubjects that bring to the front the largest number of practical suggestions for ork in the local churches and the church at large.

Beginning with a careful review of the development of the Congregational hurches in the Middle-West since 1893, the religious conditions in our churches -day and the problems they are facing are taken up. A discussion of ways nd means of meeting these problems, and of plans and policies that have roved effective occupy one session. An entire evening is devoted to a con-deration of the organization of the Congregational Church for efficient social ervice. A session is given to the report of the National Council's Committee n Order of Worship, and the report of the Commission of Nineteen. The inistry, its supply, support and efficiency; the relation of the state universities leadership in our churches; a devotional and Communion service; and an ddress on our contribution as Congregationalists to the church catholic, occupy ne closing sessions.

The Date.

The Nineteenth Triennial Convention of the Chicago Theological Seminary called to meet at 10 o'clock Tuesday morning, April 16, 1912. This Con-ention will hold a public meeting in the evening, at which time Professor enry H. Walker will be inaugurated Professor of History, and two addresses value to all delegates to the Congress will be given.

The opening of the Congress will be this public meeting of the Convention, hen the two bodies will convene in joint session.

The Congress will begin its sessions for discussion in the auditorium of ne New First Church, Wednesday morning, April 17, at 9:30 o'clock, and will old six sessions, closing Thursday evening, April 18.

Membership.

The pastor and one layman of each Congregational Church in the states Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, ansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana, ew Mexico and Oklahoma are invited to become members of the Congress.

It is impossible to provide free entertainment for the members of the ongress, but the Executive Secretary will gladly send a list of hotels; and very effort will be made to provide for the comfort of the members at the nallest possible expense.

We feel so deeply the importance of every church in the Middle-West being epresented in this Congress, and we believe so confidently the return will be rger than can be estimated, that we recommend that all churches offer to pay ne expenses of delegates to the Congress. The material benefit to the churches epresented will be vastly beyond any expense incurred. Where two or more nurches, financially weak, are situated close enough together, it is suggested nat they combine to bear the expense of sending a joint delegate.

Financial.

There will be no expense for meeting place; the chief items in the budget ill be for printing and postage.

The Chicago Churches will enjoy the benefits of the Congress without any xpense to ministers or delegates. All who come to the meetings from the

outside must bear their own traveling expenses, and, therefore, it is but reas able that Chicago should finance the Congress.

FINALLY, BRETHREN, we earnestly ask all of our churches to ma this Congress a subject of prayer from this time until it shall close its sessio We urge that the prayer meeting of the week beginning March 17 be devo to this Congress.

Wishing you grace, mercy and peace, we are,

Ozora S. Davis,
Clarence A. Beckwith,
Frank G. Ward,
for Chicago Theological Seminary;
J. H. Chandler,
C. A. Osborne,
Oscar C. Helming,
for The Apollos Club;
Philip W. Yarrow,
William B. Millard,
W. S. Wescott,
for The Scrooby Club.

Executive Secretary,
Lewis A. Convis,
1916 North Winchester Avenue.

WHAT DOES THE HISTORY OF THE PERIOD SINCE 1893 SHOW CO CERNING THE DEVELOPMENT OF THE CONGREGATIONAL CHURCHES OF THE MIDDLE-WEST?

John P. Sanderson, Chicago.

The consideration of the inquiry raised by the Committee of the Mid West Congress for this paper resolves itself into three interrogations:

I. What has been the numerical and relative growth of our Congregatio forces since the World's Fair of 1893?

II. What modifications have been made in our methods and polity?

III. What modifications have appeared in our church life?

This paper deals with the history of Congregational development for past two decades and confines itself largely to a recital of facts and conditi It properly stands as a preface to the vital discussions which follow. It not, however, without important implications and it aims to set forth facts with such clearness that these may be made evident.

The place and pace of Congregationalism in the Middle West; its rela growth compared with that of the population, with other Christian denom tions, and with our own Congregational forces in other parts of the Uni the measure of adaptation to existing needs; and the adjustment of its meth to a better order, furnish a groundwork for intelligent inquiry as to opportunity and obligations.

The term Middle West is here made to include the five states east the Mississippi—Ohio, Indiana, Illinois, Michigan and Wisconsin; and the se states west of the Mississippi—Minnesota, Iowa, Missouri, North Dakota, So Dakota, Nebraska and Kansas. To these might have been added West Virgi Kentucky, Colorado and Oklahoma, but the first two have but small Con

gational membership; Colorado is usually classed with the Rocky Mountain states; and Oklahoma is more properly Southern.

I.

Numerical and Relative Growth.

The answer to the first inquiry is necessarily largely statistical. Three measurements are necessary to furnish a correct estimate of our denominational place and progress in the north Mississippi Valley. Have we kept pace with the growth of population; with other denominations; and with our own forces in numerical strength, in resources and in the expression of benevolence?

Accurate comparisons can best be made with the even decade years 1890 and 1910, the years of census enumeration, and these practically compass the period of our inquiry. The period from 1890 to 1896—compassing the three years prior and the three years subsequent to the World's Fair—marks the high water mark of Congregational growth. That was a peculiarly productive period in the membership of all Christian denominations. At the time of the National Council in Chicago in 1886, and for ten years subsequent, our denominational growth was phenomenal; but since 1896 it has been greatly retarded. Statistical data which reveal the progress of the denomination for the period of twenty years from 1890 are, therefore, clearly misleading, as the absolute increase of Congregational membership in the United States from 1890 to 1896, a period of six years, was 110,000, while for the next fourteen years, from 1896 to 1910, it was 120,000, or only ten thousand more in more than twice the length of time. The retarded growth in the Middle-West district was equally marked. From 1890 to 1900 our Congregational membership increased 38% to an increase of 15% in the population, while from 1900 to 1910 the membership increased 12% to an increase of 13½% in the population. The contrast in the two periods is illustrated in a marked degree in Indiana and Michigan. In Indiana, though the membership increased 69% in the two decades, in the last decade it lost 6%; in Michigan, though the increase of the two decades was 36%, in the second decade it was only 2%.

The following statement gives in detail the growth of Congregational membership in the several states of the Middle West for the period of twenty years, and for each decade as compared with the increase of population:

	1890 to 1910.		1890 to 1900.		1900 to 1910.	
	Pop.	Memb.	Pop.	Memb.	Pop.	Memb.
Ohio	29%	33%	13%	20%	14%	10%
Indiana	18	69	15	71	7	6
Illinois	47	67	26	48	17	12
Michigan	34	36	15	33	16	2
Wisconsin	42	69	22	40	13	21
Minnesota	58	69	33	37	18	23
Iowa	16	59	16	51	0.3	3
Missouri	23	44	16	24	6	15
North Dakota	202	316	67	100	80	127
South Dakota	67	100	15	42	45	41
Nebraska	12	77	44	3	13	22
Kansas	18	29	10	3	15	17
Middle West	33	56	15	38	13.5	12

This statement reveals that, while our growth in the first decade was more than twice as rapid as that of the population, in the second decade it fell below that of the population. Wisconsin was the only state east of the

Mississippi which increased Congregationally more rapidly than the increa of population; and South Dakota the only state west of the Mississippi whi did not keep pace with the population, its percentage being only a trifle le The least relative Congregational development the last fifteen years has be in the states lying east of the Mississippi, though Wisconsin has been a notab exception. The rapid development in the seven states west of the Mississip has not counterbalanced the relative loss in Ohio, Indiana, Illinois and Michiga

The second measurement touches the relative growth of Congregationalis throughout the Union. The significant fact in the statistical history of t denomination is the rapid trend of the denominational forces westward. T center of membership, resources and benevolence is steadily moving we ward. Thirty years ago the center of Congregational membership was in Ne England; twenty years ago it was in Central New York; to-day it is not f from Oberlin, Ohio. The Middle West in 1890 held 35.7% of the entire Co gregational membership; in 1910 it had advanced to 39.5, but slightly le than its percentage of 1900, again showing the retarded progress in the Midd West during the past decade.

The following statement reveals the steady western trend of Congregation membership, the figures indicating the percentage of the entire Congregation membership of the United States in the several sections of the country f 1890, 1900 and 1910:

	1890.		1900.		19
New England	45.8		39.5		3
Middle Atlantic States	11.7		11.1		1
Southern States	2.6		3.8		
East of Mississippi	21.5	23.6		22.8	
West of Mississippi	14.2	16.0		16.7	
Total Middle West	35.7		39.6		3
Mountain and Pacific States	4.2		6.0		

The New England states have lost 9.3% in twenty years, divided betwe the Southern and Western States, the Middle Atlantic States retaining t same relative place.

Of equal interest is the westward trend of Congregational wealth, a benevolence. There is no way of definitely determining the wealth of Co gregational members and adherents, but an indication is afforded in t estimated value of church properties as given in the year book. In 1890 t center of Congregational wealth, if based on the estimated value of properti was in western New England, approximately at Springfield, Mass., and t Middle West held 27% of the whole valuation; in 1910 the center of weal on the same basis, was in New York City (53% being in New York and N England), and the Middle West had advanced to nearly 32% of the valuatio the five states east of the Mississippi holding 19% and the seven west of t river 13%, as compared with respectively 22.8% and 16.7% of the ent Congregational membership. The valuation of the Middle West advanced the twenty years from $11,732,287 to $23,479,084 or exactly 100%.

The Year Book of 1911 furnished the first official figures of the gifts of t churches for our benevolent societies. Deductions from a single year tabulati are manifestly of less value than those for a decade or more, but so far those for 1911 furnish evidence they testify strongly to the western trend

our denominational giving. The center of Congregational giving for our several benevolent interests in 1910 was as follows:

CAUSES.	CENTER OF GIVING.
Foreign Missions:	
A. B. C. F. M.	In or near New York City.
Women's Boards	Southwestern Connecticut.
Homeland Societies:	In Central New York.
Education Society	East of Cleveland, Ohio.
Church Building Society	In or near Cleveland, Ohio.
Home Missions	In or near Cleveland, Ohio.
American Missionary Association	In or near Chicago, Ill.
Sunday School Society.	In or near New Haven, Conn.
Ministerial Relief Fund.	In or near Cleveland, Ohio.
All benevolent Societies	In or near New York City.
All contributions, including other gifts	In Central New York.
Home Expenditures	In or near Toledo, Ohio.
	In Western New York.

The Middle West gave 32.4% of the total contributions to the benevolent societies and 32.6 of all contributions including other gifts; in both instances exceeding its relative valuation of property, but not equalling its relative percentage of membership.

The third measurement of denominational growth in the Middle West is revealed in comparison with the growth of other denominations. One faces this comparison with reluctance as it fails to contribute to our denominational pride. The only data available are those of the religious census of the United States Census Bureau covering a period of sixteen years from 1890 to 1906. The data, if brought up to date, would not materially affect the comparative results, and the estimated population for 1906, if not in every instance accurate, is surprisingly near the facts and bears uniform relation to all denominations. The following summary gives the percentage of the population of the United States and of the entire membership of each denomination in the Middle West in 1906, the percentage of increase of each in the 16 years, and the ratio of members in each denomination to population, together with the population and number of communicants in 1906:

	Population 28,628,813 Communicants.	Per cent of all Communicants in U. S. 33.9.	Per cent increase 1890-1906, 27.7	Ratio of members to population.
Baptists	771,329	13.6	35.5	1 to 37
Congregationalists	278,687	39.8	34.8	1 to 102
Disciples of Christ	616,578	53.9	68.7	1 to 46
Lutherans	1,405,788	66.5	77.1	1 to 20
Methodists	1,676,275	29.3	33.0	1 to 17
Presbyterians	609,739	33.3	42.6	1 to 47
Protestant Episcopal	183,107	20.6	69.0	1 to 156
Roman Catholic	3,946,752	32.6	81.1	1 to 7
All others	1,200,937	43.7	39.0	1 to 24

An analysis of this statement reveals the interesting fact of the high numerical rank of the Roman Catholic and Lutheran communions, and incidentally the large foreign population in the Mississippi Valley. The Protestant Episcopal membership stands at the other end of the scale, the Congregationalists coming second, but increasing in only half the ratio. The Congregational growth in this period was in advance of the population, but was relatively less than that of the other denominations, with the single exception of the Methodists, who have six times our membership. Congregational growth kept about equal pace with the Baptists and Methodists; fell behind the Presbyterians, and had one-half the ratio of increase of the Disciples, Episco-

palians and Lutherans. The Roman Catholic growth should be contraste with the whole body of Protestantism, but is evidently in much greater rat of increase.

Three things stand forth clearly in these measurements of our numeric growth in the Middle West since the World's Fair of 1893: A rapid expa sion in the early part of the period, followed by a marked retarding growth during the last fifteen years; a relative loss during the last decad compared with the growth of population; a relative loss, as compared wi the growth of other denominations; a relatively larger place in the Congr gational body of churches; and a phenomenal growth in resources, with corresponding advance in benevolence.

II.

Modifications in Method and Polity.

The precise period of the genesis of the modern movement in the deve opment of a denominational consciousness and of a representative democrat order is not easily determined. The surrender of our heritage in the Midd East to the Presbyterians and the slow development of Congregationalis in the Middle West, due to the disinclination of our New England fathe to contest the ground with our Presbyterian friends, though retarding Co gregational life and growth, resulted in stirring our constituency to aggressiv assertion of their denominational life and character. It resulted, too, in th organization of Congregational state bodies with much more clearly define and representative ecclesiastical character than those of the East and hastene the calling of the Michigan City convention for the advancement of commo Congregational interests. Once awakened to a consciousness of place an power, there gradually evolved out of the Middle West the demand for national representative body, which held its first session in Boston in 18 and the first of its regularly successive triennial sessions in Oberlin in 187 For some sessions the Council remained a purely deliberative body, little mo than a public debating forum, voicing its judgments in timid and meager fashio and not itself recognizing any function other than the purely advisory charact its name implied and its constitution defined.

The initiation of a representative body of chosen delegates carried wi it, however, an implication of the wish and will of the churches which wa destined to find expression in the assumption of administrative function Gradually the Council itself became the means of establishing a consiste Congregational order. The session of 1886, held in the Union Park Churc Chicago, and immediately following the stirring and stormy session of th American Board at Des Moines, marked the beginning of a new era in ou order. Here was fought out the issue between the older individualism an looser construction as represented by the distinguished Nestor of Congreg tionalism, Rev. Henry M. Dexter, D. D., and the newer view of a representati democracy as held by Rev. Alonzo H. Quint, D. D., and Rev. A. Hastin Ross, D. D. These latter stood for a representative organization in eac state wherein ministers were to be accredited. The issue was the seeming narrow one of the determination of ministerial standing, but the resulta

and decisive victory of the new democracy paved the way for a consistent democratic order. Gradually the Council became conscious of its own place in the development of the life and work of the churches and unconsciously burst the bonds of its own constitutional fetters. Its voice and expression served to modify the representative order of our benevolent societies—a forecast of a closer and more intimate relation of these societies to the body of the church's representatives. The passing of time has developed the determination of this relation into a national Congregational issue.

The ripening of this issue had its origin in the Middle West and on the Pacific Coast. It was the natural outgrowth of the closer organization of our state bodies, whereby the administrative work of the states has become a single unit under a central board of administration and with the several departments of missionary service rightly co-ordinated. The lapse of the council system necessitated the utilization of committees of the district bodies for advisory and administrative service. The heretofore rank heresy of ministerial ordination by associational act is not now uncommon. The states not dependent upon the national benevolent societies for the support of their missionary work within their borders have assumed full direction of these interests without the useless machinery of auxiliary bodies, vesting all administrative and executive direction in the hands of the churches in state organization. States dependent upon the national societies have followed this pattern so far as practicable, and all have become incorporated bodies, with full administrative powers and able to hold property, invest funds and disburse moneys at their pleasure.

Congregationalism has not only survived the process, but promises to be increasingly effective and better relates itself to the dawning movement of church federation, with possibilities of alignment and co-operation impracticable under the old and looser construction. And all this has been wrought out without infringing in the least degree upon the liberty of the local church or the freedom of individual faith.

This widespread movement of reorganization, initiated almost simultaneously in the several states of the Middle West, had its origin, not in a panic, though our denominational conditions and inertia were so grave as to challenge serious attention and to call for prompt correction, but in the instinctive appreciation of the greater effectiveness of the simpler and more centralized administration as contrasted with the heretofore multiform and complex. The success of the new order is not to be determined by statistical results. It will require at least a decade of years to make reliable deductions. Its test will be in the maintenance of a truly democratic spirit. If, instead of creating efficient superintendents and strong administrative boards, it breeds bosses and rings, it has within itself, as a ready corrective, the voice of the church's representatives.

The Congregationalism of the Middle-West of 1912 is essentially in advance of that of 1893 and its insurgent voice is emphatic for a co-ordination of our missionary activities under a relation to our representative delegates in National Council which shall express the highest efficiency and the simplicity and unity of a uniform representative order. That is the steadfast aim and the

definite goal of the democratic movement of the Congregationalists of th Middle-West. When the National Council initiated the apportionment con mission it opened the way for the most effective co-operative work in ou denominational history and made sure the ultimate direction of our missionar activities from a common center.

III.

Modifications in Church Life.

Our third inquiry is of largest importance. Of greater significance tha numerical increase or improved method is the clearly defined and importan modification of our Congregational life. Statistical data do not determin the measure of our strength. The oiling of our denominational mechanis and the improvement of our administrative methods do not reveal the cha acter of our religious purpose. That purpose is best revealed in the adapt tion of our forces to the higher religious ideals of the day. To conside that adaption we turn to a brief review of the religious development of th Middle-West.

The history of religious life in the West for the past quarter of a centur has been coincident with that of the whole country. Some important mov ments, however, have not only had a Western setting, but men of the Middl West have had large part in their direction, and in all of them Congreg tionalists have had large and disproportionate share. Perhaps the most si nificant feature of our denominational life is the very large and disproportionat influence we have exerted in the religious and educational movements of th day. Certain it is that these movements have profoundly affected the characte and spirit of our denominational life and to a larger degree than in othe communions.

The first of these movements was the modern study of comparativ religion, initiated by the World's Parliament of Religions, held at the tim of the World's Fair in this city in 1893. That Parliament was presided ov by one of brilliant attainments, who was reared and educated in our Congr gational household. It presented to occidental view the religions of the ea and brought to light certain manifest unities in divergent faiths. It opene the way for the careful and intelligent study of ethnic religions. It broadene the religious thought. It deepened Christian charity. It gave new appr hension of the work of foreign missions. It prepared American thought f certain modifications in missionary methods. It paved the way for the sc entific method in religious research. It emphasized the solidarity and uni of the race and created a new spirit of world-wide fraternity. It was the for runner of a fresh emphasis upon things vital and fundamental in religiou life and thought.

A second movement of the last quarter of a century has been the gradu incorporation of the methods and results of modern science into our religiou thought and teaching. Such incorporation is emancipating theology from th bondage of the logical system and making it free. While it holds religiou thought to the eternal verities of faith, it introduces the laboratory meth in the determination of religious truth and tests it in the light of person

experience. It is effecting an entire restatement of Christian doctrine. It is negativing the authority of the church, is interpreting Scripture in the light of experience, and is making the Spirit of God in personal consciousness the dominant authority. It is opening the way for the freest inquiry and is teaching us to wait on God, as resident in human life, for the revelation of truth yet undiscovered.

Out of this intellectual movement came the advent of the Religious Education Association, which had its birth in the need of an intelligent and scientific study of the religious life and conditions in place of the existing haphazard and aimless methods. It had immediate and special adaption to the religious training of the youth. It has broadened its scope to all that its name implies and has made marked impression upon the religious teaching of the day. Concurrent with the development of the work of the Association the rapid development of the State educational institutions in the West and the birth of the scientific method in our smaller institutions served to advance that method in religious education; and all phases and forms of religious activity have found more intelligent expression because based on scientific and adequate knowledge of conditions and needs. In the work of the Religious Education Association and in the direction of the educational institutions of the West, Congregational leaders have held conspicuous and commanding place and the denomination has been notably responsive to these factors of educational influence.

A third movement of special significance is the awakening of the social consciousness and the emphasis now placed upon the social obligation of the Christian Church and of the Christian individual. The movement for social betterment is now universal and finds expression in varied forms of organization. The adaptation of the machinery of the church to social service and the possession by the individual Christian of the conviction that he is his brother's keeper are marking the regeneration of Christendom.

Twenty-five years ago the emphasis of religious thought was upon man's relation to God and his own personal salvation. The social obligation, so far as it had expression, had its root in the apprehension of the eternal loss of souls. Religious experience consisted in a vital relation to God in conscious possession of personal salvation and furnished an impelling motive to save men from sin and eternal loss. It expressed itself in overflowing passion in the great work of foreign missions and in varied forms of evangelism and Christian education at home. It was an age of prayer, of faith and of fruitage. But out of it there gradually evolved a complacent individualism, a class Christianity, a cultural church and an almost pharisaic judgment upon the great mass outside its pale.

Meanwhile social conditions became complex and the broadening gap between the Church and the masses called for a new Christian consciousness and a readjustment of the activities of the church to the social need. Out of these conditions has been born a new understanding of the social gospel of Jesus Christ and a fresh passion in social Christian service. How far it has gained possession of our Churches of the Middle-West is a matter of conjecture. Manifestly our Congregationalism is less responsive to the older

evangelistic methods and message. Its peril lies in its slow adaption the need of the people; in its tendency to become an aristocracy rather th a democracy. There are increasing evidences of the revival of a Christi consciousness which shall bear in its bosom the high passion of Jesus Chr for humanity. For of what avail a democratic order if it fails to reach t democracy at our door? The outstanding negative feature has been the la of the dynamic of a God-consciousness, but we are surely being stirred the Spirit of God to a fresh realization of the need of divine help, and pray and faith and trust will bear as abundant fruitage in the new service they did in the old. Altruistic service of whatever character must be root in personal religion if the product is to be religious.

Other significant movements have marked the religious life of the la twenty years. Notably in recent times the development of the lay agenci of the church, the increasing interest and enlistment of men in the churc activities, the accelerated interest in Christian missions, the expansion Christian auxiliary agencies, such as the Y. M. C. A. and kindred organi tions, and the increasing spirit of co-operation of the denominations looki toward ultimate federation. All these, and many other activities, togeth with the marvelous growth of wealth in the valuation of Church properti belie the discredit which slow numerical growth seems to place upon t health of the churches.

The movements I have noted have made a deep and permanent impressi upon our Congregational life. We have assumed a unique place in the sist hood of Christian communions. We are distinctly differentiated from all othe Perhaps we are sufficiently removed from the discussion which agitated c body five years ago, in the proposed union of Congregational forces w those of the United Brethren and Methodist Protestant communions, to fo the calm judgment that the failure of such union was divinely guided wise ends. The obstacles which developed were ostensibly of ecclesiasti or governmental order, but of sterner reality was the essentially differe conception of Christian truth and the variant type of Christian life and purpo

Congregationalism naturally aligns itself with the highest social a educational ideals of our day. It stands forth unique in its distinct character. Like others of the Congregational order, it stands for a c structive democracy, but here the likeness ends. We bind no conscience exacted adherence to creed or dogma. We require of no man the observan of a ceremonial rite. We are free from the rulings of ecclesiastical courts tribunals. We have largely eliminated elaborate doctrinal standards. stand for individualism in faith and for co-operative service; and in sim loyalty to Jesus Christ, we are coming into the consciousness of a soc obligation which the freedom and simplicity of our faith will make persuasi True to such standard, whatever our own future, we shall make the larg contribution to a united Christendom, for these are the fundamental a vital qualities which forever characterize the Kingdom of God on earth.

WHAT IS THE CONDITION OF THE CONGREGATIONAL CHURCHES OF THE MIDDLE WEST, AND WHAT PROBLEMS ARE THEY FACING?

Frank N. White, Minneapolis, Minn.

I.

The Conditions.

That this paper may possess a value beyond the expression of a mere individual judgment, the endeavor has been made to secure the consensus of opinion of representative leaders. The hoped for consensus proves as elusive as snakes in Ireland; there is none. The optimism of a heroic Home Missionary Superintendent, for whom the situation is "very hopeful and encouraging, quite as much so as I have known of in the thirty years and more of my ministry in the Northwest," is offset by the apprehension of a city pastor noted for sanity, who sees our churches "suffering a temporary eclipse of faith and a corresponding loss of power due in part to the intellectual change of front and necessary readjustment which resulted from the application of the scientific and historical spirit to Bible Study and to problems of faith; and in part to the commercial and material spirit of the modern age, resulting from the unprecedented increase of wealth and power." The assurance of two state leaders, who are making things happen in the Kingdom of God, that the churches of their respective regions are emphatically on the up-grade is matched by the wistful fear of one, whose name is a household word, that our churches "are in a pretty severe struggle for existence through denominational overcrowding, the love and pursuit of pleasure, and loss of faith in Facts because certain theories about them have been exploded." The unclouded cheer of a noted college president who pronounces the condition of the church "encouraging, and as good as it has ever been," and the guarded, balanced confidence of one of our true Nestors, "Sometimes I think our churches lack spirituality and power, and then again they seem to me to be doing about as well as our churches have ever done," find themselves flatly opposed by the frank pessimism of one who stands in the front rank of our denominational sages,—"The condition of our churches seems to me to be one of spiritual dearth and dullness. Church members are largely infected with the atmosphere which they are breathing in a world swept by tides of materialism and darkened by the fogs of unbelief."

In this conflict of authorities, who or what shall speak the final word? Certainly not the Year Book. Still the testimony of the Year Book must not be ignored. That testimony is not reassuring. A recent survey by our most competent observer yields the following statement, which must make any loyal Congregationalist pause:

Year Book returns from ten states show decadence along the whole line in every department of our common work. In a word, these returns are records of a series of unbroken losses, viz.: in churches, 5; members, 486; S. S. attendance, 11,647; C. E. membership, 6,578; beneficence, $2,544; home expenses, $145,934. In this territory, in which we have lost five more churches than we have gained, is found a marvelous opportunity for missionary advance among the unevangelized multitudes of such growing cities as Cleveland, Detroit, Chicago, Milwaukee, St. Paul, Minneapolis, St. Louis, Kansas City and Omaha. Moreover, in northwestern Minnesota are being laid the foundations of a new empire in territory considerably larger than all New England, rich in natural resources and rapidly filling up with settlers. The net loss of members noted

is in spite of new fidelity in pastoral care of the young in preparation for churc membership; our losses in the Sunday School have come in spite of notable efforts to i prove the quality of our instruction. During a period in which the Christian Endeav has "come back" with a record of a million and more members our Endeavor societi have been markedly going back. The loss noted in beneficence is in spite of mu vigorous pushing of the apportionment plan, and the marvelous propaganda of t Laymen's Missionary Movement. In a time of general prosperity and increasing e penditure in every direction our people have given to church support $145,934 less th in 1910 in spite of a general effort to raise ministers' salaries to an average living wa The Year Book returns seem to show that our churches of the middle West are n (statistically) holding their own.

This statistical showing, standing alone, is, of course, of itself inconcl sive. Candor is compelled to admit, however, that this numerical decline not without significance as a symptom.

Nothing can be more difficult than a just comparison between the spir ual status of one generation and the one preceding. Yet this is precisely t problem set. One has to reckon with two powerful tendencies, quite opposit coexisting in the same time and even in the same individual; first, the ten ency to idealize the past combined with a depreciation of the present, an second, the tendency to disparage the past coupled with an undue exalting the present. Let us steer, if possible, a middle course between Scylla a Charybdis.

A series of debits and credits will perhaps serve our purpose best. Taki first the backward look, on the credit side appear—personal piety of the ind vidualistic type, in its richest expression; prayer, both in the closet and at t family altar, investing life with an atmosphere of ineffable charm; the Bib enshrined in church and home, the supreme authority for thought, the stap food of the inner life; evangelism in the saving of souls the prime bu ness of life; missions for world conquest the consuming passion; loyal to conviction that halted at no martyrdom; generosity in private chari beyond all praise; virility of character that seated duty on the throne; heroisi in faithfulness to truth so far as made clear, carried to its highest term Then for the debit side;—toleration of business methods and political practic now out-lawed; failure to sense the enormity of abuses of trust in high plac that now condemn their perpetrators to a place among criminals; a conscienc sensitive to political slavery, but blind to industrial servitude; characters n even put to the test of the problems, different not only in degree but in kin forced upon their children of this day.

Coming to our own day: Credit,—the new social conscience, the insig that the religious life of man is the total life of man, that no atom of life exempt from the Kingship of the Son of God, and that the religious task the spiritualizing of life to its last minute detail; a philanthropy not on expanded to a phenomenal degree but dissatisfied with any relief that does n reach and cure the cause; more specifically, on the credit side, the Y. M. C. and Y. W. C. A., the Brotherhood, the Laymen's Missionary Movement, t Men and Religion Movement conceived and led by men of our own fellowsh Church Federation, the groping for unity. On the debit side,—an obscured sen of personal relations to God; a marked disuse of private and family praye loss in spirituality both static and dynamic; growing indifference to the chur as a vital factor in civilization; decline of evangelism, with as yet no adequa substitute; the determination of duty and responsibility in terms of perso comfort and convenience and caprice; the growth of luxury, carrying with

a glaring contrast between personal expenditure and gifts for Gospel propagation; and, as Congregationalists, an atomic individualism, that leaves great enterprises, like the strategically located churches in our large cities, to go by default for lack of statesmanlike vision, concerted effort, and heroic sacrifice.

A fair judgment would seem to compel the admission that the Congregational Churches of the Middle West, taken as a whole, are in a stage of temporary decline, or, at least, barely holding their own; that in the basic, enduring phases of the religious life, they register an appreciable loss. In a word, the situation to-day marks the trough rather than the crest of the wave, the sun veiled in penumbra rather than glowing in midday splendor.

But, brothers, believe me, this is no word of gloom. No generation heretofore has been called upon to face and adjust itself to so sudden a crisis; changes in many spheres—invention, science, criticism, commerce, racial migration—each one sufficient in itself to generate a crisis—have focussed at one burning point, the present. And crucial is the test thereof! Moreover, I chose my figures advisedly. Trough of the waves? Yes, and water in the trough is on its way to the crest? Sun in partial eclipse? Yes, but the sun that moves into shadow may emerge. In the spirit of a true optimism the diagnosis of present conditions, while it indicates the trough and the penumbra, holds the radiant prophecy of the crest and of the open sky. Our readiness to face facts and apply remedies is proof positive of growing spiritual health.

II.

The Problems.

As the direct legacy of the above conditions, Congregationalists of the Middle West face at least nine great problems, viz.: 1. Leadership. 2. Relation to suspicious and hostile elements of society. 3. Overchurching, with the allied questions of comity and federation. 4. The non-religious character of the public school and state university. 5. Polity, including the administration of our missionary societies and of the Apportionment Plan. 6. The enrichment of worship. 7. The Sunday School. 8. Evangelism. 9. Intensive culture, or "Feeding the Roots of Life." A cursory glance at the Congress program will disclose the fact that the discussion of the first six has been entrusted to as many special speakers. Therefore, with drastic self-restraint, I ignore the lure of these fascinating problems and limit myself to the last three.

1. The Sunday School. The statement is trite truism that the children of to-day are the men and women of to-morrow; but can it be said that our churches have translated that truism of speech into the commonplace of deed? Has it even dawned on the consciousness of the majority that the Sunday School of to-day is the church of to-morrow? Have we faced the issue involved in the fatal certainty that upon the youth of to-day, sadly lacking in reverence, fun-mad, ludicrously ignorant of the Bible, untrained in prayer, coddled rather than disciplined, responsibility ten years hence for the perpetuity and success of the great Christian enterprise will rest? Let us do full justice to the zeal consecration, resourcefulness, intelligence, wisdom, sacrifice, and heroism of those who trained our fathers and us in Biblical knowledge, and led our feet

to fountains of refreshing. But let us frankly express, for our own soul health, that the present day average Sunday School as the supreme and, i default of home training for the great majority, the only agency for religiou nurture of children and youth, is a synonym for inadequacy and ineptitud The Sunday School, however, holds no monopoly of inefficiency. The groping and confessions of modern experts in pedagogy make plain that secular educa tion is as yet passing through the growing pains of adolescence, if it can b said to have gotten beyond its infancy. But nothing can excuse our churche for resting satisfied with anything short of the best there is. And moder pedagogy, unwearied in research, indicating the path along which progress lie represents the best. The Sunday School dare not for its life tolerate a lowe grade of efficiency than the public school. As those who have a holy trus for the religious life of to-morrow, the Congregational Churches of the Middl West are under bonds of ancient heritage and present responsibility to deman and to furnish the most enlightened equipment, methods, and leadership th age affords, and, if need be, to pay for it. It will cost to do it; it will cos more not to do it.

2. Evangelism. It is obvious that traditional evangelism has fallen int disfavor. The problem that confronts the churches is that of an adequat substitute; for substitute, or something to do what the old evangelism di there must be, if the Church seriously contemplates any future save that o "innocuous desuetude." Evangelism of some kind is a permanent factor in th enduring and victorious church.

To account for the problem will perhaps furnish the straight road to it solution. The present suspicion of evangelism cannot proceed from seriou objection to moving men in the mass. No enterprise that dreams of succes can afford to ignore the psychology of the crowd,—a power for good no les than ill. Nor can the appeal to the emotions characteristic of all evangelis effort worth the name be permanently outlawed. Nor, once again, will an sane religion dream of freeing itself from the insistent call of the evangeli for instant and imperial decision; for in the normal spiritual life decisio finds its natural home, has free course and is glorified. The disappointin results of traditional evangelism find no adequate explanation until we fac the ominous fact that the typical man of to-day sits unmoved by the trad tional evangelistic message. The evangelist talks in what is to him a strang dialect. Each age has framed its theology in harmony with its ruling soci and political ideas. "Ransom" presupposed slavery. "Satisfaction" had a its background absolute despotism with its power of life and death. Th modern man of the Middle West, saturated with the democracy of the ag sits dazed or stolid in the presence of warning and appeal whose theologic background, technical terms and imagery, all smack of the monarchical past.

The problem now is, out of the social ideals and political enthusiasms this age to frame a theology and find an appeal that shall convince the intel gence, grip the heart, and command the will as the Whitefields, Finneys, an Moodys swayed the men in the days of their power. We must find it; nay, w shall. The immanence of God (not obliterating His transcendence), the huma ity of God and the divine lineage of man, the intertwining of all lives till n man can be fully saved without his brother, the democracy of the spirit, th

Republic of God, hold possibilities for illuminating atonement, for convicting of sin, for generating repentance, for warning of wrath to come, for making punishment real, for making heaven worth while, for loyalty to and union with Christ in redemption and service that are destined to make the sanctions and appeals of an early day seem drab and tame. We await the prophet of the new insight and passion. He will come. The geniuses and phenomenal leaders of history are no mere sporadic sports. They represent the consummate flowering of the longings, the endeavors, the zeals, the holy passions of their age. But our awaiting may not be that of inertia. Evangelistic the church must be; evangelistic, in the sense of splendid aggression; evangelistic, as herald of the good news translated into the language men understand; evangelistic, in season and out of season; evangelistic, first, last, and all the time; evangelistic, to command the future and save its own life. If we fall short of the measure of our forbears, let us nevertheless, with what light we have, evangelize. We may be, we shall be, privileged in our turn, by longing, endeavor, zeal and holy passion, to make possible the rise of the prophetic leader, that shall guide us into the Promised Land. When he comes, we shall follow. Meanwhile, let us evangelize.

3. But the previous question, the pressing problem first both in time and importance is that of intensive culture, the deepening of spirituality. If opinion at any point approaches unanimity, it is in the conviction that our churches lack spirituality. Shall we not be equally unanimous in recognizing that the continuance of that tendency unchecked will be fatal? Congregational Churches might as well not be as not be spiritual; for, in default of any hierarchy to bring external pressure and furnish motive power, the total dynamic of the Congregational Church comes of necessity from within. The only reason for being of the Congregational Church is to do better by the native inspirations of a rich, inner life what others of the Christian name do by artificial stimulus.

Genuine spirituality, moreover, is the indispensable condition of any lasting, practical service. Solve the problem of the inner life first, or you will stand baffled and helpless before every other problem we are called hither to discuss. The alternative is to answer this riddle of the Sphinx or be devoured. The only way to be practical is first to be spiritual. I submit that we need a new, or at least a more adequate, definition of the word practical. In ordinary speech it connotes the hospital, the asylum, the cooking school, the gymnasium, humanitarian legislation, the social club, food, clothing, sanitation, God's out-of-doors. These activities (God bless them!) are practical, beautiful, divine; but they do not begin to exhaust the meaning of "practical;" they hardly touch its rim. For where one needs the hospital, a million need the new birth; where one goes hungry for food, both poor and rich alike are gaunt with spiritual starvation; where an occasional family shivers for clothing, heartsick humanity, alike in palace and hovel, is dying for comfort, inspiration, light, and cheer. If the churches never did a stroke of so-called "practical" work, they would still, if genuine, be doing the most practical work in the world; for they would be ministering directly to humanity's most universal obtrusive and imperious needs. As between Martha and Mary, Mary was the more practical of the two. Jesus needed sympathy and rest and inspiration more than he

needed food; and so does the great world, for it needs, and will need, sympath and rest and inspiration and saving power when not a mouth goes empty f lack of food. When the churches solve this crucial problem by becoming rich spirituality, Christian loyalty, piety, and holiness, they will find many insistent problem solved out of hand; they will discover to their surpri hostile forces disarmed. We may not forget (if we do, it shall be to o confusion and shame) that we have inaugurated the movements of practic ministry which glorify the present age under the stored up inspirations a enthusiasms of ages of vital piety. We face the problem to-day not alone keeping the battery charged to its full capacity for uses of our own, but storing up energy and enthusiasm for the generation to come, lest they inhe our elaborate and complicated machinery without our vision and motive powe

Resolutions.

I.

Resolved: It is the sense of this Congress that our churches should gi themselves with fresh zeal to unremitting evangelism: an evangelism for whi Christian nurture is not a substitute but the necessary supplement; an evang ism that couches the Law and Gospel, warning and appeal, in language intelligib and convincing to the man of to-day.

II.

It is the sense of this Congress that the Sunday School presents opportunity unique and imperative, a field in which the church has no riv and no proxy; that the churches should gratefully follow the guidance of o denominational Sunday School leaders in adjusting the courses and activiti of instruction to the ideals and methods of the best modern pedagogy, represented in the program of the Religious Education Association; that possible expense should be spared in furnishing equipment and expert leade ship; that the Sunday School, subordinate only to the maintenance of pub worship, represents the primary task and supreme responsibility of the churc

III.

It is the further sense of the Congress that, as a condition of all practic service, the most vital, practical ministry of the churches lies in deepening t spiritual life by intimate fellowship with God in Christ, and by taking time be holy.

THE SURVEY OF THE FIELD.

Richard H. Edwards, Madison, Wis.

Rev. R. H. Edwards of Madison, Wis., to whom was given the topic "The Survey of The Field," has been prevented by illness and death in family from preparing for publication at this time the paper assigned hi He will, however, present charts and descriptions of Surveys at the Congre and offers the following resolution:

Resolved, That it be recommended by the Middle-West Congregatio Congress to each Congregational pastor that he co-operate with other past and community leaders in taking a Social Survey of their local Community.

THE COLLEGIATE PLAN.

Harlow S. Mills, Benzonia, Mich.

In work for the kingdom there are two things we must guard against—contempt for machinery, and too much dependence upon machinery. We must have machinery; but machinery alone, however perfect and complete, will never do the business. The work that is genuine, and that abides, must be a work of the divine spirit; but the mighty spirit deigns to make use of machinery and methods. There have been periods in the history of the kingdom when people were careless about methods and machinery, supposing the Spirit of God was independent of such things; there have been other periods when too much dependence was placed in these things, and it was thought that much was being done because of the perfection of the methods and machinery employed. That may be our danger to-day, when the spirit of invention is so active; we need to guard against it. But still we must be alert and enterprising, and provide the mighty spirit of God with suitable means for His most efficient working.

The founder of the kingdom did not trouble himself much about machinery. He was trying to get the right spirit into men, to give them true purposes and pure motives, feeling sure that they might be trusted to devise the best ways of applying those motives and purposes. Besides, no machinery could ever be found that would be permanently useful. It must be constantly modified to suit the ever-changing conditions. The machinery of fifty years ago is little better than junk now. Jesus was too wise to prescribe methods for the coming ages. He would prescribe the spirit that should control men, and let them work out their own methods.

The machinery that does the work of the kingdom must be adapted to the times and the conditions. It would be as foolish to try to do the religious work of to-day with the methods of our fathers, as it would be to attempt to carry on business with the methods of half a century ago. While we should not cut loose too easily from the past, each man must study his field, find the methods and machinery adapted to the situation, and put them into operation. The autonomy of the local church has always been a cardinal principal of Congregationalism, and probably it will always continue to be a prominent feature in the polity of those who hold the Pilgrim faith. But it would be absurd to claim that always every separate group of believers must be autonomous. If another plan can be found that in certain conditions will work better, that is the plan to adopt in those conditions. We want a plan to work, and not to worship.

It is a growing conviction in the minds of many that in some situations the Collegiate Plan of church management will tend to greater efficiency, both in the city and in the country. This plan contemplates a parish with a central organization, with companies of believers worshiping in different places, but having their church membership with the central body. It also involves, usually, a plural ministry—two or more associated in carrying on the work of the wider parish. In some of our larger towns and smaller cities there are a number of small and struggling churches of our order, maintaining amid great discouragement a precarious existence, too weak and inefficient to exert

much influence. If they might be combined in one large central body, with a number of companies working and worshiping in the neighborhoods where they live, the efficiency of the whole body of believers would be greatly increased. But this is especially true in the smaller towns and villages. It has been found in these later years increasingly difficult to maintain churches in the country. This is so painfully evident that we have all come to recognize the fact that the country church presents one of the most pressing and difficult problems of these times. Around many of our villages, the country is coming to be a moral and religious waste. I know of a fine brick church with a tall spire, within five miles of a prosperous town in southern Michigan, that for a number of years has been used as a sheep barn. It is difficult now to find strong, vigorous country churches; twenty-five or fifty years ago they were numerous. Many causes have contributed to this result; it is a serious condition, and one that is viewed with much concern. It is thought that a remedy may be found in the Collegiate Plan. Let the village church reach out and establish strategic centers in the country around about. Let the people hold their membership in the central church, but worship in chapels or schoolhouses in their respective neighborhoods, providing for frequent assemblages of all the believers at the central point, so that warm and lively fellowship may be maintained. Let the power and prestige of the whole church be felt in every locality. Then there will be strength and momentum everywhere, even in the remotest and smallest company; all will feel that they are a part of a strong and vigorous organization, and the discouragement and inefficiency that has paralyzed many churches will be a thing of the past.

And this plan is almost as necessary for the village church as for the country work. Many village churches are languishing for material upon which to work. The minister is tramping around within his narrow limits, feeling that it is hardly worth while to spend his days ministering to the little company of people in his congregation. Let him enlarge his parish, take in all the country for miles around, establish centers of christian activity in a number of available places, and he will find that his work is worth doing; that it is worthy of his best energies, and of all the resources he can command. He will find the village church taking on new life; that it, too, will feel it is doing something worth while. As the work increases beyond the powers of a single man, means will be found to secure added help, and so the plural ministry will come about. The only village church that will continue in permanent strength and usefulness is the one buttressed about by strong and vigorous country work. The country does not need to have the work done any more than the village church needs to do it. By strengthening the outposts, it will strengthen itself.

Now, I suppose the reason why I have been asked to write this paper is this, the church to which I minister has stumbled upon this plan. We did not name it, nor did we think of it as anything unusual. It was the only thing to be done in the circumstances, and now the learned ones say it is the Collegiate Plan. Well, let it be so. If it may be some small contribution toward the working out of the country and the village problem, we shall be content.

A church, organized in the forest of northern Michigan fifty years ago, celebrated its jubilee by annexing to its parish all the territory within a radius of five miles. It was not altogether a sudden inspiration. For some years services and Sunday-schools had been maintained in three outside places. But about this time the larger vision came to the pastor, who had been working with the church for fourteen years. He saw, and helped the people to see, that God called to the wider work. The vision was so clear that the wonder was they had not seen it long before. The pastor called upon all the families within five miles of the twin villages where the church is located, and, without consulting the people, began to hold services on week nights in the surrounding neighborhoods. As they followed the gleam the plan unfolded, the work developed, and it was soon apparent that there was work for more than one man. It was a surprise to the pastor, for he had anticipated nothing of the kind; but it came about that an assistant was employed. We were fortunate in securing the man for the place. He was young, without experience or special training, but he had good sense; he was ready to do any amount of work, and willing to listen to suggestions. Now in his second year, he is strongly intrenched in the affections of the people and his services are rightly appreciated. The two pastors work together in delightful fellowship. They read their sermons to each other, with free and friendly criticism, and so there is unity in their work. The young man uses the library of his colleague, and they consult together about all the details of the work. Sometimes they exchange, the younger man preaching in the church, and the older one taking the outside appointments. The younger pastor is also very helpful in the prayer meeting and Endeavor Society.

The parish now covers one whole township and portions of three others. Its territory is about ten miles square; the church is responsible for the spiritual oversight of nearly two thousand souls. Sabbath services are held at nine points within this territory—in one church, three chapels, three schoolhouses and two private homes; there are occasional week night services in other places. At three of these points services are held every Sabbath; at the remaining six, once in three weeks. The pastor preaches twice each Sunday, and the assistant pastor three times. There are six Sunday-schools maintained on this field; at one of the outside points there is a flourishing Endeavor Society, and a weekly prayer meeting. No family needs to go more than a mile and a quarter to reach some public service. Much interest has been shown in these various services, and the attendance has been fair.

The assistant pastor, being something of an athlete, has organized among the boys and young men various athletic clubs, and has combined them into a league for the whole field. They have occasional field days on the Academy campus. In this way a strong hold has been secured on the young people, as they have been brought together in mutual acquaintance and healthful recreation.

In some of these outstations neighborhood clubs have been organized as social centers, and to promote local interests. They have a simple constitution, with a small membership fee. Three committees direct their activities: a literary committee, to provide for lectures, concerts and entertainments; a social committee, for socials, picnics, excursions, etc., and a team work com-

mittee, for things of a public nature, such as helping an unfortunate neighbor planting trees by the roadside or mending a bad piece of the highway.

Monthly lectures and talks by experts on matters of practical interest to the people are arranged, under the auspices of the neighborhood clubs. In this way we are taking to the country people some of the good things that the village people more easily share.

We intend to hold occasionally rally days, when the outside forces will assemble in the central village, holding the service on the campus under the trees, with a basket dinner, attractive speakers, good music, etc. These may be under the auspices of the church on the Sabbath, or of the neighborhood clubs on a week day. In these ways the whole work will be unified and knit together.

The pastor has a weekly column in the local paper for useful messages to the people, items of interest from the wide parish, accounts of the various activities of the church and occasional short homilies on matters of public interest. And so he keeps in touch with the people. This is one of his most valuable ways of working. By means of it he finds entrance into many homes where he would not often go. The column is eagerly and widely read.

The church has from the very first stood loyally behind this work. The people are poor, none of them making more than a frugal living; but they have contributed liberally to all phases of the work; and other benevolences have not suffered. In fact, the church has been stimulated every way. Its membership has not as yet been greatly increased through this means, and the numerious services convenient for the people do not tend to bring them regularly to the central church; but twice as many people are reached as in the ordinary way, and the congregations in the central church are uniformly large, and frequently they tax the capacity of the house.

While this church and parish are more favorably adapted to the Collegiate Plan than many are, yet some form of it might be adopted by many village churches. It would result in new life for the church, and a revival of interest in spiritual things in all the surrounding country. May it not be that by the operation of the Collegiate Plan the great and pressing problem of the country church and the scarcely less serious problem of the village church will be solved?

Resolutions.

Resolved: 1. It is the sense of this Congress that our rural churches should give themselves to the task of establishing Sunday-schools and gatherings for prayer and preaching services on the Collegiate Plan with its plural ministry.

2. It is the sense of this Congress that the establishment of athletic social, literary and local improvement societies is an effective means of enlarging the interest of the church in the community, and the community in the church, and affords a practical method of carrying out the principles of the kingdom.

3. It is the further sense of the Congress that this plan affords a hopeful source of supply for candidates for the ministry and an effective preparatory training ground for such candidates.

THE COMMUNITY CHURCH.

Samuel Pearson, Warrensburg, Ill.

The slogan "One Church in Each Community" is not a new proposition. It is suggestive of Pentecost and Apostolic days. Something, too, of the parish churches of New England and Old England and the Continent lingers in the name. But just now, while the fever of federation and the survey of neglected fields is at its height, a statement of what the community church is and what it is doing may be opportune.

What the Community Church Is.

Simply a Christian Church—of the Community, by the Community, for the Community.

A church so evangelistic in temper and so ministering in all the things of the better life to all and for all the community that competition is without excuse. The community church recognizes the right of the people in any neighborhood, or community, to help select, organize, govern, administrate and maintain the kind of church they want, and which is best suited to their local needs. This is Scriptural, thoroughly American and by no means a new thing. It is Congregationalism realizing its ideals.

This is in accord with our civil government forms and institutional life. The people understand it. A profound reverence for the christian religion exists even in unchurched communities. Now, the demand is general that those who are to maintain the institutional form be consulted, to the mutual advantage of all concerned.

Denominational year books suggest the tendency of churches towards self-government and adjustment to local conditions. This growing expression of the community consciousness in church organization and life cannot be told in figures. But the facts are apparent to all observers. The daily press, so quick to sense the public trend, has exploited recent notable examples of the community church. Whether we approve of this trend or no, it is precisely what is going on, in the judgment of the writer.

What the Community Church Does.

It emphasizes the place and importance of the fundamental things of the christian religion in the community's life. Whatever other service it may render, it is aggressively evangelistic, it does efficiently preach and teach the Gospel of The Kingdom of God, and magnifies the means of grace. It recognizes the right and duty of believers in Jesus Christ to organize, under whatever name they will, or form they choose, that the greatest good of the Community may be achieved.

In communities where most of the people own their own homes, the community consciousness is appealed to. And where this is lacking an effort is made to cultivate it. Frequently the most bitter rivalry has been engendered by sectarian competition in overchurched villages and rural districts. The community church has united the factions and saved the community consciousness from hopeless effacement. It does not sharply define geographical lines, but seeks to learn the reasonable radius of the community's social and

religious ministries, of which it aims to be the center. It is bringing people of diversified pursuits, tastes, education and religious training to work together by one Spirit for the good of all.

The Community Church in the Country.

Farm life is favorable to this type of church. After the migratory pioneer has given place to the homestead, and family life becomes established, there is a demand for the school and the church. Common problems, social intercourse, education and religion conspire to evolve community consciousness. The church takes cognizance of all this in its work and plans and visions.

An adequate church building is a prime requisite for successful work in the rural districts. Several model church buildings have been recently built. Provision is made for worship, the Sunday School, choir, social gatherings and local entertainments. The ladies' kitchen, toilet-rooms, cloakrooms and dining-room are of even more consequence in a country church than in the city.

In many communities, where the meeting-house was constructed for worship only, it is being remodeled to meet local needs. It is easier to get money for the model church building than it was for the old type. It is a community affair, for the pride of a farming community is most sensitive when its religious ideals are under discussion.

The people whose gifts built such a church-plant have a right to expect that it should be available for all that will make fuller, richer, better life on the farm. Instead of the building being closed six days every week, and often only partially used on the seventh, it should and is being used for all that helps to bring the Kingdom of God, here and now, into the life on the farm. The best hour on Sunday morning is devoted to divine worship. The whole family unites in the Sunday School. The evening is given up in some churches entirely to the young people.

During the week, all the questions that relate to the farmer's life, the farmer's wife, their children, home, etc., whether bearing on the present or the future, should be honestly dealt with. Such vital interests include the district school, domestic science, manual training, agriculture, good roads, etc., together with the farmer's industrial and commercial relation to the nearby village and city and the world. Such a ministry as this demands effective organization. That is best effected by a careful study of local conditions. No one plan fits well everywhere. The following is suggestive enough:

Denominational usage for religious services.
A Men's Club or Brotherhood.
Woman's Society (embracing missionary, social, literary, and domestic departments).
Athletic Club.
Young People's Society.
Choral Society.

There is no reason why a farmers' institute should not be held in the basement of a church. Lecturers from our state agricultural schools and experiment stations are only too glad to be asked to a community church in the country. And for a sane Fourth of July celebration, there is no rival to the one held in the grove, under the auspices of the Y. P. S. C. E. of the community church.

The natural sciences are being wooed in the farm home, as they should be, but no country church should fail to give a large place to the culture of

music, vocal and instrumental. The large chorus choir and brass and stringed instruments are to-day a big factor in cultivating the better life on all occasions.

Where the population is scattered over a wide territory the plan of division into districts is sometimes resorted to. Evangelistic services, conducted by the laymen and young people in the remoter districts, bind them to the common center. This work furnishes splendid training for all who take part.

Field days, national holidays, church festivals, all observed under the auspices of the community church, conspire towards good will, fellowship and contentment. Children and young people on the farm prefer this to anything the city has to offer.

Nothing need be said here as to the kind of minister such a church demands. The facts eloquently covet the most gifted, scholarly and consecrated men and women in the ministry.

The Community Church in the Village.

Village work and problems are somewhat less inviting. Two or more churches trying to do the work of one means wanton waste. The result is positively harmful. Denominational loyalty in caring for its own, increasing its numbers and seeking to perpetuate itself, has frequently caused confusion, unholy rivalry and reproach. The institutional life in a village, which should gather up and express the ideals of its people, too often do precisely the opposite.

The contributors, especially the merchants in overchurched villages, are rebelling against unbusiness-like competition. Self-respecting ministers have given up in despair and sought more honorable means of support. All of which, and more, is current fact, peddled around the village lounging-places to the reproach of religion and the shame of the church.

Professional evangelists have "got-rich-quick" demonstrating to us that the people of any community are waiting to get together on the broader basis of evangelism. (This is not an unfriendly criticism.) So where federation was impracticable the churches, in a strong enough condition to do so, have cut loose from local habits, and in some cases denominational traditions, built an adequate church plant, and are now ministering to all the needs of their communities. These churches are welcomed and supported by the people, regardless of denominational preferences. They are doing institutional church work. In some cases they duplicate the Y. M. C. A. features. All the things which make for betterment in the village life have a place in the ministry of such a church, and it furnishes a common meeting place for the culture and expression of the better life movement.

Here and there we find a community church with the village as a center, evangelizing all the region round about, gathering into one fold Christians of many households and nationalities, and nourishing them all alike.

The Community Church in the City Suburb.

The suburban church problem is at least a three-fold one: 1. The church which ministers to a community of abundant means. 2. The well-to-do middle class, with its preferred denominational neighborhood church and its seclusive

lines of service and ministration. 3. The wage-earners', with its dependent, struggling community church, which ought to be richly endowed in order to do its many-sided work. Of this latter division, those churches suffer most which are in the cities of the second class.

The limits of this paper will not allow more than this brief statement. The community church ministering to a wage-earning constituency is least able of all rural or urban communities to effectively prosecute its ministry. With its shifting population, varied nationalities, religiously indifferent people, all engaged like itself in the struggle for existence, it does not have a fair chance. The writer does not know of one such church accomplishing anything like its mission as a community church, which is not supported by outside means. Happily, the united counsel, oversight and direction of the various denominational bodies in the large cities is concentrated on the suburban church provision, with gratifying prospects, so far.

The following conclusions are justified by the facts above set forth:

Not more church funerals, but more church weddings is the need of the hour, with the denominational courting carried on in public in such manner that the blessing of God and the presence of the people at the nuptials may solemnize and sanctify the ceremony.

The community church is specially adapted for the rural community. The movement "Back to the Farm" has only commenced. The results of the investigation of the Country Life Commission; the report of the last census revealing an increase of 118 per cent increase in the value of farm lands and improvements in a decade, the interest of state and federal government in agricultural education, the advancement of agriculture to a science and farming to a profession, the improved facilities of transportation and correspondence, the interest of capital in land as an investment, the maturing of community consciousness and the probability that in the near future the high-priced land and intenser farming will require two families to each 160 acres where one has been the rule.

Shall we go back to the farm, too? Shall we give the farmer what he wants—the community church—the congregational church—historic because apostolic, scientific because it is "the survival of the fittest" after all the tests of time and circumstances? Sectarianism is dead timber. The two questions which the practical, hard-headed philosopher upon whose labors the whole fabric of civilization depends—the American Farmer—is asking of the church are that it will bring into his community the abounding Life of the Gospel of Jesus Christ, and work on the job every day of the week. One such church in each community is enough.

The economy of the community church is obvious. It is constructive. It begins the making of Christian citizenship with the cradle and the household instead of lost sheep. It releases ministers and money now tied up in over-churched neighborhoods for service in neglected and destitute communities. It promises a living wage, and a man's job, in a self-sustaining church, in a self-respecting community. It will strengthen home and foreign missionary enterprises.

Resolutions.

Resolved: 1. That the Middle-West Congress commends the statesmanlike work of the Home Mission Council, in their "Neglected Fields Survey Campaign."

2. That we hereby request each State Conference represented in this Congress, at their next meeting, to take the necessary steps for an immediate and thorough survey of our Congregational work in each state, respectively, with the school district as a basis, co-operating with the Home Missions Council and the Federated State Boards as far as possible. With this suggestion, viz., that one or more expert men be appointed by the State Conference to visit the home mission, neglected and overchurched fields and institute self-sustaining community churches.

3. That our Chicago Seminary is hereby requested to include in its curriculum a course of instruction, or practical lectures by experts, on agriculture, and country life, for the benefit of students preparing for the ministry.

THE REPORT OF THE COMMITTEE TO PREPARE AN ORDER OF WORSHIP.

Ozora S. Davis, Chicago.

The purpose of this brief paper is to emphasize certain points brought out in the Report of the Committee to Prepare an Order of Worship, printed in the Proceedings of the National Council at Boston in 1910. The Report is printed on page 303, following, in the published volume. It is hoped that this may be reread preliminary to the following considerations and resolutions:

For twenty-five years there has been a growing interest in the improvement of public worship among the Congregationalists. Committees have been appointed by various National Councils to report on the matter. There has been a marked change in the order of public worship as carried out in our churches. The services have been enriched and made more beautiful. There seems to be a growing demand not only for more dignified and beautiful forms, but also for one common order of worship.

The conditions that obtain in our churches at present are disorderly. Very rarely are two services found to be alike. Visiting ministers and laymen are confused by this condition. The order of public worship is generally left with the minister of each church; in many cases the service is barren and without any true order or progress in its parts.

There are great difficulties in the way of enriching the form of worship in any one church or of furnishing a common order for all our churches.

We have not grown out of that stern repudiation of forms and ritual which led our fathers to "scruple the vestments." Nor shall we ever become "liturgical" churches. We have come to such an appreciation of the ideal of public worship, however, and to such a valuation of the elements of beauty, dignity and order therein as leads us to seek at this time for something better than we now have.

We also realize that in the majority of our churches, with their traditional bare houses of worship, and their limited resources, it is exceedingly difficult

to introduce an enriched order of worship. On the other hand, true dignity and order do not depend upon the musical resources of the congregation or the architecture of the church so much as we might infer at first glance. The very fact that the service is enriched will influence church building in the future and change the character of barren meeting-houses.

No common order can be imposed upon the churches of our faith and government. If a uniform order of worship ever prevails to any extent it must be due to the sense of need in the churches and the adaptation of the proposed order to that need.

In spite of these obstacles, however, something can be done. Anything is better than the present situation.

The Presbyterian Church has already furnished a "Book of Common Worship," which is published "For Voluntary Use in the Churches." The value of this book is everywhere recognized. It does not in the least interfere with full liberty of worship; it offers beautiful forms for all sorts of occasions.

The Committee to Prepare an Order of Worship reported to the National Council in Boston in 1910, and the order of worship was received with approval and recommended to the churches. A new committee was appointed to prepare additional forms for the Communion and other services used in our churches. This committee is to present their results at the next Council. The last Council also recommended that the order of worship "be printed in convenient form for such churches as may adopt it" (page 373). There is no record of any suggestion as to how this printing is to be done.

With this situation in mind, the following resolutions are presented to the Middle-West Congress:

Resolutions.

Resolved, That the Middle-West Congress is in favor of the enrichment of public worship, by the introduction of elements that will add dignity and beauty to, while preserving the freedom of our historic manner.

II. Resolved, That we commend to the Congregational Churches of the Middle-West the report of the Committee to Prepare an Order of Worship as printed in the Proceedings of the National Council in 1910.

III. Resolved, That we approve the Orders of Worship presented by the Committee at the Boston meeting of the National Council in 1910, and especially encourage the adoption of the Shorter Form, as printed on pages 311-312 of the Proceedings.

IV. Resolved, That we respectfully suggest for favorable consideration to the Congregational Sunday School and Publishing Society the printing of this Shorter Form in an appropriate way for use in the Churches, according to the vote of the last National Council.

REPORT OF THE COMMISSION OF NINETEEN ON POLITY.

William E. Barton, Oak Park, Ill.

An extended resume of the work of the Commission of Nineteen is scarcely necessary for the purposes of the Congress; the printed report of the Commission furnishes the best account of the progress made. In the hope, however, of crystallizing the discussion of the Congress as much as possible around the central points at issue, the appended resolutions are presented for consideration.

Delegates to the Congress may secure copies of the proposed Constitution by sending two cents for postage to the Commission on Polity, Sublette, Ill.

The Middle West-Congress of Congregational Churches expresses its judgment of the Report of the Commission of Nineteen on Polity in the following resolutions:

Resolutions.

(1) We favor the larger unit of representation, with a minimum of two delegates from each District Association and State Conference, in the effort to secure a more equitable distribution of ministerial and lay delegates, as proposed in Article III, Section 1, B, of the proposed new constitution.

(2) We favor the election of delegates for two consecutive stated meetings, in order that the National Council may have a continuous membership, as provided in Article III, Section 4.

(3) We favor a stated meeting of the National Council once in two years, as provided in Article IV, Section 1. (If this resolution is to be amended, please amend by substituting one year, three years or four years for two years.)

(4) We favor the direct incorporation of the National Council, as provided in Article VII.

(5) We favor the election of the Corporate members of the American Board by the National Council, as provided in Article VIII, Section 1—the said corporate members to be three hundred in number.

(6) We favor the organization and incorporation of the "Home Board of Missions" and the affiliation of the several Home Missionary Societies with this body as the constituent societies, as provided in Article VIII, Section 2.

(7) We favor the closer affiliation of our Home Missionary Societies and the ultimate reduction of their number by merger through the agency of the Home Board of Missions.

(8) We favor the adoption of the calendar year as the fiscal year of our missionary societies, both Home and Foreign.

(9) We favor the spring as the ordinary time of meeting for the National Council, as provided in By-Law II. (Amend, if desired, by striking out spring and inserting autumn.)

(10) We favor the enlarged interpretation of the office of the Moderator, as provided in By-Law IV.

(11) We favor the enlarged interpretation of the office of Secretary as defined in By-Law V.

(12) We favor the changes proposed in the manner of constituting the Business Committee and the Nominating Committee, as proposed in Article X, Sections 1 and 3.

THE PROBLEM OF THE SUPPLY OF THE MINISTRY.

Frank K. Sanders, Topeka, Kan.

No question has a more vital importance for Congregationalism than that of the adequate supply of educated ministerial leadership for our churches. A democratic church rests on the intelligence of its members, who in turn require strong leaders. From the days when Elder Brewster by his dignity and courageous faith inspired with continuing zeal and constancy the little band of Pilgrims to the present time we have valued such leadership and built upon it. Scarcely one of our colleges in the long chain from Harvard down but has been founded for the principal reason of maintaining a goodly number of young people for the gospel ministry and for the wider ministry of service, which is its modern extension. To-day, as in the past, the insistent problems of our denomination rest for their successful solution upon the character of those who occupy our pulpits and direct our religious work. Moreover, as President King has pointed out in The Moral and Religious Challenge of Our Times, there never was a generation which in its wealth, power and knowledge so sorely needed a strong spiritual leadership and a true religious interpretation as our own.

Congregational pulpits are being supplied to-day in some fashion, but often because other denominations are drawn upon for candidates. There are dangers as well as advantages in this practice. A vast number of the churches which are counted as Congregational know next to nothing of our history, organization, polity or traditions, because their minister was trained as a Methodist, a Baptist or a Disciple. Such churches are often lacking in loyalty because their ministers take undue advantage of the freedom of our denominational life to avoid its responsibilities.

The falling-off in the number of first-rate candidates for the ministry has been a matter of remark for years. It is not peculiar to the Congregational denomination. The Commission on the Divinity School of the University of Chicago made a careful statistical study of the situation a few years ago. It found that between 1894-5 and 1906-7 there had been in fifty-eight of the leading theological schools of the country a decrease of students amounting to nearly 20 per cent, while the communicant membership of the twenty-six largest Protestant denominations had increased nearly 25 per cent. There is reason to believe from the oral assurance of a number of theological professors that the situation is less deplorable to-day than five years ago. Even so, it is a question whether this increase is proportional with the general increase of population.

Quality is as important a consideration as quantity in our fellowship. Congregationalism, to be at its best, demands the leadership of its choicest minds. A question of grave importance is whether our schools of theology are drawing from our colleges the actual leaders of student life. A recent visitor to several of our seminaries remarked that he was made lonely by the empty halls of one and disheartened by the apparently poor quality of the men in another. The criticism was probably based upon a superficial impression, yet it furnishes food for thought.

Three reasons impress me as having real force in turning aside men of

promise from the ministry. The first of these is the breadth and variety of appeal for leaders in religious work presented to every educated young man to-day. The ministry is not the only avenue for such service. He may honestly and whole-heartedly consecrate himself to Christian leadership in assocation work, in social service, in religious education or in professional education without anticipating a theological training. Men who are attracted by these opportunties are the very men who under normal conditions would enter the ministry. Two healthful tendencies are at work to influence the situation thus created. The ministry is being defined more broadly as the church is assuming its real responsibility for every normal form of consecrated service. At the same time, the tendency is gaining ground to broaden and specialize the traditional theological curriculum, notably in the seminaries which are patronized by Congregationally bred students. In the light of these facts, the first reason alleged is seen to be of temporary importance.

A second reason is less tangible but of greater importance. The ministry no longer stands out in the minds of the average person of religious temperament with its former impressiveness and pre-eminence. It has ceased to be the career which appeals to the imagination and shapes the ideals of the unusual boy. It takes its chances with many sorts of occupations which have greater outward attractions. It does not receive the backing of family sentiment and community approval evident a century ago. The present-day commercialism has vulgarized our point of view to an alarming extent. It follows from these facts that the securing of a sufficient number of able candidates for the ministry entails some sort of positive propaganda among young people.

The third reason for the dearth of ministerial candidates is our failure to look for suitable men and to select them, one by one. It is in a lessening degree the habit of godly mothers to set apart their sons to the ministry, and to pray every day that God will lead them into His service. But the opportunity is as available as ever for the alert pastor and the wise teacher to single out one and another of those amenable to his influence, and to suggest to him that he consecrates his life. Mr. John R. Mott, in "The Future Leadership of the Church," relates how profoundly he was influenced during his student days at Cornell by Professor Moses Coit Tyler, who called him into his study after the lecture hour, presented him with a little book, and asked him whether he had ever seriously considered the possibility of devoting his life to Christian service. A quiet query of this sort reaches the heart of a strong young man, whether he admits it on the spot or not. Such interviews probably account for a large proportion of the decisions in favor of enlistment for Christian service.

These reasons suggest lines along which our propaganda must be directed, that the situation may be met with vigor. Four influences can be brought to bear: those affecting the student before he reaches college, that which the college furnishes, that of the theological school, and that of the Christian student movement.

Greatest in importance and the most neglected to-day is the first. Its factors are the family sentiment, the wise pastor and the tactful, large-visioned schoolmaster. The pastor holds the key to the situation; he can do more than anyone else to alter the attitude of parents and the community sentiment.

The pastor should be thinking constantly of his obligation to turn able young men to the Christian ministry. A sermon which exalts Christian service and leads parents to pray that some of their children may be found worthy to enter upon it may be of more value than a sermon on the claims of the ministry. More influential than sermons will be the pastor's own confident belief in the greatness of his calling and his bringing to bear upon likely candidates for the ministry, individually, the influences which will make for wise choices of life work.

Next to the pastor comes the teacher in the high school or fitting school. The period of adolescence is the time of dreams for the future. One thoughtful teacher can do much to put unselfish service on a par with exploration, or industry, or invention, or other leadership. Youths do not need to determine their careers at this early period, but only need to get their bent.

The majority of students enter college with a fairly marked religious attitude; yet a strong religious atmosphere profoundly influences the revision and readjustment of their convictions. There is need in every college of strong, fine Christian personalities on the faculty, and of a genuinely spiritual atmosphere. Under such influences, many who are undecided regarding their future will be guided to wise and farsighted choices, while those who purpose at the outset to fit themselves for Christian service will be strengthened in their intention.

The college or university of to-day is a fine recruiting ground, because so many young people are trying to take a serious view of their future responsibilities. No pains should be spared to take every reasonable advantage of this fact. The faculties may well be urged to revive the Day of Prayer in their institutions as a great day of decisions. Not a few of our Christian leaders to-day came to the point of definite consecration on one of those days of self-dedication. Every college can induce a strong minister of the right type to be in residence for a week at the college, leading chapel, talking with individuals and sharing in the current life. Such a man can win many men to Christian service. Washburn has not yet ceased to realize the result of such a visit from the late President Charles Cuthbert Hall some ten years ago. It developed a continuous series of ministers. But at college, as in the parish, hand-picking is the greatest method of securing volunteers. One or two professors on the watch for the right type of men can accomplish remarkable results.

The theological seminary also has its responsibility. Its assistance is indirect but of great value. It can definitely plan to share with the pastor in setting before his people the claims of Christian service and the dignity and importance of the ministry. It can send its representative to colleges and schools, leaving no student generation untouched. It can promote gatherings of picked college students from a number of colleges to consider frankly and fully the claims of Christian callings. Such a gathering has been maintained for years with excellent results in New York and New England under the general auspices of Hartford, Union and Yale.

The intercollegiate student movement has likewise a responsibility for the development of volunteers for Christian service. It has attacked the problem with intelligence and earnestness, has brought together important con-

ferences for its consideration and has published in Mr. Mott's attractive volume already mentioned the most important single contribution to the literature of the subject. Its representatives stand ready to aid any aggressive propaganda with all the resources of the Associations, and to follow up every promising opening. No great gathering of students in summer or winter fails to emphasize in some fashion the need for Christian leadership and the great opportunity thus brought squarely before every man of serious mind. No denominational movement can succeed which neglects to affiliate with itself this pervasive and persuasive student brotherhood.

The task, then, is a concrete one. Our duty is to take it up with vigor and devotion. Do we as individuals realize the crying need of our churches and the fatal error involved in letting any student generation go by unchallenged? If we do, the fact is clear that we can meet our personal responsibility only by settling down to a policy of selecting, one by one, the men and women whom we hope to persuade into a life of service.

Resolutions.

Realizing the fundamental importance to the church of an adequate supply of able religious leaders, and the strategic necessity of bringing afresh to the young people of our day the question of their responsible relationship to the extension of the Kingdom of Christ, be it resolved:

First: That each pastor be urged to seek some fitting occasion annually to present to his people the dignity and blessedness of Christian service.

Second: That each pastor be urged to observe with his church the Day of Prayer for Colleges as a time for the remembrance of absent children of the church and for public prayer for their consecration to such service as God may open unto them.

Third: That each pastor be urged to magnify the method of personal selection of promising young people for Christian service and of their cultivation into responsiveness to God's call.

Fourth: That teachers in preparatory schools be reminded of the supreme importance of adolescence as an age of enlarging vision and that they be urged to set before their choice pupils the pathway of unselfish leadership.

Firth: That presidents and faculties in universities, colleges and professional schools be urged to make careful provision for the service of men of spiritual power as teachers, lecturers and visitors, who can bring men and women to decisions which will influence their lives; and that their attention be called to the desirableness of utilizing more than ever the opportunity of the College Day of Prayer.

Sixth: That our theological schools be requested to plan with definiteness the frequent visitation of our colleges and schools by able representatives of the ministry who incarnate its power and can voice its appeal.

Seventh: That our seminaries be also requested to investigate the possibility of holding occasional or regular intercollegiate conferences on Christian callings, at which the opportunities and claims of the ministry may be adequately discussed.

Eighth: That both colleges and seminaries be urged to make full use of the resources of the intercollegiate student movement in planning and directing their campaigns for the enlargement of the ministry.

THE MINISTER'S SALARY AND MINISTERIAL EFFICIENCY.

J. W. Sutherland, Lansing, Mich.

The ministry exists for the sake of the church. As the soldier does not go to war at his own charges; as he who plants a vineyard plants it with the hope of eating of the fruit thereof, so also Paul declares, the Lord has ordained that he that proclaims the gospel should live of the gospel. Yet this living should not be regarded as a mere quid pro quo. What the true minister renders to the church is of vastly greater value than what the church pays to the minister. "If we sowed unto you spiritual things, is it a great matter," asks Paul, "if we shall reap you carnal things?" Here commercial standards cannot apply. Hence, doubtless, the frequent tendency to eliminate all commercial considerations on the score that the ministry is a spiritual calling and is rooted in self-sacrifice. Up to a certain point it is well for the minister and well for the church that it is so; but if the sacrifice be carried to an extreme both minister and church will suffer.

Now, it is contended that the ministry is often so underpaid that its efficiency is seriously impaired. Consequently, the church is not built up as it should be, and its service to the community is correspondingly enfeebled. It would be an easy matter to present statistics showing that the ministry is underpaid. But deductions from the average ministerial salary are misleading. The average salary is arrived at by including the large salaries of the city pastors. But there is no evidence that their efficiency as ministers is seriously impaired on account of inadequate income. These high salaries, therefore, should be excluded as not bearing on this problem. Perhaps the great majority of ministers receive a salary of less than $1,000. The average salary on the basis of $1,000 or less is very small, but we should not forget that there are many salaries below that small average. There is where the pinch comes.

I have asked a large number of our Michigan pastors, every one of whom to my personal knowledge is doing a fine sacrificial work, to tell me some of the ways in which their efficiency is being impaired on account of their small salaries. Their replies dwell upon such embarrassing items as these: Shabby, thread-worn clothes that hurt self-respect; inability to attend denominational gatherings, lectures, etc.; inability to buy books, periodicals or even a weekly denominational paper; inability of the wife to help in the parish work because she is so overworked in the home; inability to practice, except in the most meager way, the grace of giving; impossibility of laying up anything for the education of the children or for a rainy day; inability to have a study apart from the living-room, or bedchamber, because the house rent must be kept at the lowest point; the need of supplementing the salary with odd jobs of manual labor at so much per hour, and, underneath all these limitations, the distracted mind of both pastor and wife in trying to make both ends meet.

A few quotations will throw a flood of light upon the harassed family life of many of these pastors. One brother writes, "During my five years' pastorate on a salary of $525 and parsonage, I ran $300 in debt, and, after eight years on a larger salary, I am still involved. It makes me sick to realize my inability to get things that are as necessary to a minister as a hammer is to a carpenter." Another brother writes, "I have been able to attend our annual state

meeting only ten times in the twenty-seven years I have been in the state. After thirty years or more in the ministry I have just $14.93 in bank. Another one writes, "I have found that a daily and nightly study of pressing personal financial problems has subtracted a large amount of thought and energy from the work I longed to give to the church, and I fear it has had a tendency to deprive me of cheering optimism and contagious enthusiasm." Another one writes, "I found myself growing niggardly, feeling that we could not even afford the necessities of life. Further, I grew to disrespect my people, who were laying up wealth while they were keeping me down on starvation wages." Still another one writes, "My wife says the memory of those years is like a horrid nightmare, when it seems to her that she was always hungry. The unending struggle tends to embitter a man and tempts him to give up the ministry."

Despite the pessimistic note that is sounded in a few of these testimonials, it is remarkable what royal good cheer pervades the entire correspondence. Even the two or three who seem to be pessimistic are in reality not so. They are among the most devoted and enthusiastic ministers I know. Much wonder is expressed by the writers as to how they have been able to get along. Some refer to private funds which have been freely used to supplement the small salary, but the majority dwell with pride upon the tireless energy of the mother in caring for the home. Many say they could not have gotten along had it not been for the missionary box or barrel which came to them every year filled with loving tokens from unknown friends. Many speak of the kindness of neighbors and parishioners in bringing in provisions of various kinds. Many speak with gratitude to God of good health that has been equal to all the demands of a long and hard ministry. Nevertheless, underneath all the testimony runs the prevailing conviction that their ministry has suffered greatly in efficiency on account of unnecessarily inadequate income.

What can be done about it? This is a question that concerns the minister, the church and the state body. Each can do something to improve the situation, and all working together can, in time, do much.

What can the minister do? In the first place, it should be stated frankly that some ministers are not worth their salt, and never will be. Ordinarily the minister should not expect a salary larger than the average income of his people. If the salary be small, he should learn the fine art of getting the most out of it. Some ministers are always hard up on salaries on which other ministers with as large families and as large parish responsibilities manage to live comfortably. But economic questions entirely aside, the minister can and should do all his work with the deep-seated conviction that it is his special mission to build up the church. There is a great deal of good, unselfish work done which falls short of its largest efficiency because it is not conserved for the building up of the church. Says Paul, "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ"—that is, the church. Of recent years the emphasis has been placed so strongly upon the Kingdom of God that many have failed to realize that the church of the living God is the greatest of all agencies for the building up of the Kingdom. Therefore

let each minister seek to build up the church, by compacting the organization so that the members working together may cause "the increase of the body unto the building of itself up in love." A strong church can pay a larger salary than a weak church. While the larger salary should never be the minister's motive for building up the church, it will frequently be one element of his reward. It often depends altogether upon the minister whether the church pays a salary of $600 or $800. But it should not be forgotten that constructive work requires time, much more time than is measured by many pastorates. Therefore let the minister conquer his spirit of restlessness. When difficulties begin to loom above the horizon, instead of using up his scant savings to move to a new field, let him keep on working with the steadfastness and the faith of a good builder, knowing that his labor will not be in vain in the Lord.

What can the church do?

It can and it should magnify the mission of the church in the community and the mission of the pastor as the leader of the church. It should stop talking about hiring a minister unless it wishes to demean him to the position of a hireling. A true minister can no more be hired than a true mother can be hired to love her children. It should have a definite program of service well adjusted to the opportunities and needs of the place. It should teach the New Testament doctrine of stewardship and seek to inculcate the grace of giving upon all its members. Each member should be solicited to contribute toward the expenses and the benevolences of the church. Yet the church's attitude toward the community should not be an appeal for funds but an earnest desire for service. The church that is really seeking to serve the community in the spirit of Christ has gone a long way toward creating conditions which are favorable for the solution of financial problems. As the minister is not only pastor and teacher, but also leader, in the church's program of service, it should be regarded not only as a matter of good business policy, but also as a religious obligation, to equip him adequately for his work. In the smaller fields there should be a comfortable parsonage, with a good study, with room enough to cultivate the social life of the parish, and with a large garden plot attached. If there is opportunity to serve an outlying field that requires a team, the cost and upkeep of the team should not fall entirely upon the pastor. Many of the small village churches are weak because the outlying territory is not cultivated. Frequently it is not cultivated because the minister cannot afford the expense, and the church will not help. And when an adequate equipment for the minister has been agreed upon, the church should manage its finances in an approved, up-to-date, business-like manner. The salary should be paid promptly and in full at least once a month. The church that will sincerely endeavor to carry out this program will be surprised to find how largely its financial ability has been increased.

What can the State Conference do?

I submitted the following questions to a number of our State Superintendents: "What action, if any, has been taken by your state body with reference to a minimum salary for Home Missionary pastors?" "What action, if any, has been taken to place the salary of pastors of self-supporting churches upon a more adequate basis?" No action upon either of these propositions

has been taken in the following states: Pennsylvania, Indiana, Illinois, Michigan, Wisconsin, Iowa, Nebraska, Missouri, Oklahoma, Colorado, North Dakota. In New York a question of fixing the minimum salary at $800 has been repeatedly considered by both the State Association and the Home Missionary Society, but with no special action. In Wisconsin some years ago a circular was published setting the goal at $800 as a minimum salary for Home Missionary pastors, but no further action has been taken. In Minnesota a standard was adopted of $750, with a house in addition for a married man, to be realized as soon as possible. In South Dakota some years ago a resolution was passed by the State Board fixing upon $800 and parsonage as the minimum salary for a man giving his entire time to the work in Home Missionary fields. In Kansas the State Conference at its last annual meeting voted to make the minimum Home Missionary salary $800 and parsonage, and the Board of Directors, at a meeting shortly afterward, authorized the Superintendent to proceed to make that action effective as speedily as possible.

A majority of Superintendents of these states express the conviction that the salary should not fall below $800 and parsonage. However, one Superintendent writes, "I, for one, would be very strenuously opposed to placing a limit. It would shut me out of supplying many a poor community." Little hope is expressed by any of the Superintendents that the situation can be directly benefited to any extent by action of the State Conference. Formal action by the State Conference in declaring in favor of a minimum salary might be of no immediate avail, still the adoption of a standard would have its influence in bracing the churches to reach a definite goal. Of benefit also would be the fixed policy of yoking churches whenever possible in order to secure larger salaries. It is the opinion of this writer that a decided advance may be achieved by the adoption of a plan of oversight, by which each Superintendent and his assistants in the field shall be expected to visit the churches at stated intervals to counsel and co-operate with them and their official boards with reference to adopting and successfully operating the most approved methods of church work. Business of all sorts to-day seeks and is benefited by the advice and help of efficiency experts. Why should not the church adopt the same policy? Some ultra-independent churches would object, and some niggardly and indifferent churches would not co-operate; but my experience with the Michigan churches convinces me that a majority of them would heartily approve the plan. Some suggestions, doubtless, will be expected regarding the creation of a sustentation and a pension fund. I am persuaded that the time is not yet ripe in our churches for any large movement along that line.

Resolutions.

RESOLVED: 1. We affirm our conviction that the church, next to the Christian home, is the most highly honored and efficient agency in building up the Kingdom of God.

2. We believe the minister, as the leader of the church, should be paid an adequate salary so that his efficiency need not be diminished by financial embarrassment.

3. We recommend that a minimum salary of $800 and parsonage for a

married man be designated as a standard by the State Conferences, and that the churches be urged to make an earnest effort to reach that goal.

4. We recommend that a plan of oversight and fellowship be adopted instructing the State Superintendents and their assistants to visit the weak churches at stated intervals to counsel and co-operate with them with reference to adopting and successfully operating the most approved methods of church work, to the end that they may be built up.

LEADERSHIP IN STATE UNIVERSITIES.

Theodore N. Shipherd.

I.

The Field.

In considering the progress of religious life and thought in our state universities three facts are outstanding.

A remarkable fact is the large proportion of students from Christian homes. Excepting only the eastern and northeastern states the churches have a larger stake in the state schools than in those schools especially fostered by Protestant churches.

A second fact is the difference of temper obtaining at different universities; while at the same time underneath this difference there is vigorous freedom (not always unrelated to license), which is common to all. This necessary freedom and candor is in part a reaction against the undue restraint placed, or supposed to have been placed, by denominational schools upon teachers. Again the emphasis upon specialists in subjects, rather than upon educators of youth, and at the same time a great eagerness to make strong the postgraduate work in the state schools, have tended toward an impersonal atmosphere, and an educational machine too careless of that personal concern and interest for the young student which is the heart of worthy education. The rapid and astonishing increase in the attendance upon the state universities has increased greatly this difficulty of an adequate personal touch of mentor with student.

The youthfulness of the state's venture into higher education must be borne in mind; the greater number of these schools are still in the making. It is to their credit that they seek above all else the free expression of the truth. In seeking to fulfill this duty it is not unusual to find an ex parte expression of the limited and partial view of the natural sciences, which discriminates against the great facts of cultural and religious life.

The third fact to notice is therefore the stage of thought with which, in some parts of the country, we are still laboring. It may be suggested in this wise. The provincialism of the scientist who is a mere specialist tends to perpetuate a delusion as to the supreme importance of his subject. This spirit still lingers in too many class rooms. So it falls out that the under-nourished clergyman and the provincially trained scientist often suppose themselves contending for the ascendancy where in fact there is no real occasion for antagonism. That these realities of science and religion are not mutually contradictory but contiguous and complementary would seem to be no longer

necessary of emphasis. That some of our teachers trained only in a specialty are unaware of the appreciative attitude of educated clergymen and of some of our great theological schools is not the least surprising element in the situation. The unawareness even by presidents of colleges and universities of the work of our great divinity schools was brought to light in a recent investigation by Professor Starbuck of the University of Iowa.

It must be admitted that the ideals and purposes of our universities are, on the whole, more religious and ethical at heart than many of our ministerial brethren have yet realized. Many of us know that the objectives of the clergyman who is aware and of the teacher who has any considerable cultural training are not only in close sympathy, but that the future of the Kingdom can only be worthily advanced when the splendid ideals that actuate each are mutually understood.

II.

The Student.

May I ask your consideration in the next instance of the student—the victim of our as yet immature system of education? What do we administer to that small percentage of our children who come to this tuitionless state school?

For most of these students it is not too much to say that during these days of later childhood they are put through the greatest test which is likely to meet them in this world. This is certainly a fair assertion when we realize that for most of them it is the first free fling beyond home restraints, and that the venture is made while they are in the midst of the adolescent revolution.

The first and striking fact is that in most cases home and church have but poorly prepared them for the icy plunge. For many students the rough-and-tumble process is one of beneficial stiffening. From my own observation I am convinced that for a large number it means at least a temporary moral undoing. This process is accentuated when childish ideals are too roughly and rudely handled in the classroom. On the intellectual side this situation becomes especially acute with the young men engaged in the engineering and less cultural phases of special study. Following lines of study and thought which are not anti-religious but extra-religious, a boy finds it a hard task to feed that idealism which is ever the chief stronghold against crass morals and chill materialism.

The jostling struggle of the university life is often too rude and harsh a thing for the worthy young woman. Those fine sensibilities which are tributary to the best womanhood are not perfected here. The state school may be a successful factory for the making of the advocates of equal suffrage, but at the same time it too often subtracts from her spirit the finest contribution which woman makes to a civilization which has any claims upon being worthy and "advanced." It would be hard to find a more vulnerable spot in the state school than this mannish twist to the ideals which young women often contract while in its atmosphere.

Enough has been said to make it evident that special and intelligent friendship by an older and capable man is of incalculable value. Students

are frequently won from a hostile attitude toward the church which is their when they come to school, to one of devotion and appreciation before they leave. The college church is for many their first worthy representative of the Christian religion. Many more students turn from a forced church relation ship at home to an attitude of indifference or antagonism before they are through with their student days. During these years they may for the most part be won if we undertake the task aright.

That the girls at the big school should have wise care and friendship of a true motherly woman is so obvious that it needs only to be stated to secure hearty approval. Many of these girls have their intellectual difficulties, and while these problems are pressing they should be met and satisfied. It is no longer right to delay this care for women. The expense is not a great obstacle when we realize that the consequences are life-long and momentous.

III.

Christian Effort.

Several methods of approach to an adequate leadership among university students are being employed:

1. The churches of the various orders are sometimes near, but are frequently a mile or two distant from the student quarter. The average citizen and church member seldom shows any particular interest in the student, nor is his interest easily aroused. People tend to look upon the vivacious student with something like suspicion, and there is always a latent class-consciousness. This feeling is accentuated where there are many hundreds of students. The striking exception to this is the feeling that the student is a commercial advantage to the community and therefore acceptable. The pastor works against heavy odds in drawing the students into any genuine church fellowship. He must have such power over, and touch with, the students as to draw and win them, in spite of the general sentiment among the church people and notwithstanding the new, unrestrained liberty of these student days. No man can be too able and devoted for this work.

2. The Christian Associations have been working for some years to meet this difficult situation. It was necessary for the success of the Association that points of contact be established between the student and its organization; this has been accomplished with considerable success by giving a large measure of initiative, and by making various human and popular advances to him. The undertaking has grown quite beyond the powers of the Associations; it is recognized that special training beyond anything provided by the Association training schools is necessary to meet the situation. Consequently theologically trained men are being drafted whenever ministers of the right type can be induced to leave pastoral work for Association work. Thus the Christian Association has introduced the Religious Work Director as distinct from the general secretary. This marks the first recognition by the Christian Association that a considerable part of the student's needs are of an intellectual nature and that an athlete is not necessarily competent to become a secretary. The Association has taught the church that a man for students and work with students must be human and full of understanding for youth. The servic

which the Association has rendered here is constructive and permanent, even though it be at other points inadequate.

3. Thus it is that the situation has developed a special University pastor for students. The Presbyterian church as well as the Disciples, at Ann Arbor, were among the earliest to move in this direction. The Presbyterians first moved in with their Tappan Association, and later occupied the field with a pastor, who devoted his time entirely to students; this was in addition to the local church. The Disciples for almost a score of years have had an endowed Bible Chair at the university. No better work has been done anywhere, probably, than that by the university pastors at the University of Wisconsin. The university pastor is thus being evolved for a special service of the greatest importance. With him has come the employment of the Guild, or home, for a selected group of young men or women who live in this student home.

With or without this Guild home, the student pastor works in close touch with the nearest church of his order. Few, if any, of these men give any time to preaching; but by personal acquaintance and by teaching in various lines of religious, missionary and social study they exert a constructive, intellectually clarifying and morally steadying influence. We are thus trusting to these adequately trained and devoted Christian men a service which the Association secretaries are unequipped to perform, and which only a few men in the faculty are in a position to perform or interested to undertake. The acquaintance thus developed between these men of the church and the professors in the state university is not the least important and strategic function which they are called upon to perform.

For five years an increasing number of church workers in state universities have been meeting annually. The last meeting, held at Iowa City a few months ago, registered 68 delegates from 13 different schools in the Middle West. The judgment of this Conference was well-nigh unanimous at several points:

I. That students should be as closely identified as possible with some church of their choice.

II. That the personal friendship and leadership of a man equipped for the task is the most valuable contribution that any denomination can make in behalf of its own.

III. That one man cannot care for more than 300, or at the most 400, students, and that

IV. The natural division into denominational groups, though it be not always vital, is exceedingly important if the students are to be broken up into groups small enough to be manageable.

V. The co-operation of such student pastors with one or more association secretaries and the closest sympathy of the pastors of local Churches is, for the first time since the rise of the state university, pointing the way to a worthy handling of this important field of work.

4. A fourth method of approach is being tried in Missouri, Texas and California by the Disciples, and is called "The Bible College." This school gives some courses which are credited by the state university, and a number of courses not so credited. Dean Sharpe of the Missouri Bible College is

enthusiastic in his support of what he perhaps hopes will one day become a Divinity School, closely articulated with the state university. That such a plan may be worked out with advantage in Missouri, one unfamiliar with the field would hardly care to question. But many would doubt the wisdom at present of a move for a divinity school worthy of the name in each state university. There are two obvious reasons. We have not men enough fitted to man the faculties. Neither is there sufficient demand for so many divinity graduates. We have now too few good divinity schools and too many poor divinity schools. There seem to be men enough in the ministry but not enough men able to cope with modern church conditions.

5. A fifth method of bringing the religious influences into closer touch with the state university is the articulation of the denominational school with the university. This may be done, as in North Dakota, by moving the church college to the side of the university and by interchanging credits. This is a move in the direction of the English system of a grouping of colleges.

A review of what is being done by various churches in the universities brings this paper to a close.

The Presbyterian church, emphasizing personal care, has fifteen university pastors in as many universities.

The Disciples with their emphasis upon the teaching function have three affiliated Bible colleges and five endowed Bible chairs.

The Protestant Episcopal Church has for some years emphasized the value of the Guild home. Four such Guilds are maintained by them in as many universities.

The Lutheran Churches show a deep interest in this work; they have two university pastors and are seeking to work out a policy adequate to their complicated needs.

The Church of Rome has two university chaplains with Guild homes, and in one case a chapel. Their federated "Social Clubs for Students" are found everywhere.

The Baptists have two university pastors.

The Unitarians have sought in every university center to establish first a church. Following this, they have secured at nominal expense the assistance of students in the school. They have such co-operation in seven universities.

Among the churches of our own order there are two university pastors and one Guild House, and one university pastor in prospect. The peculiarity of our situation is that a particularly large section of our university faculties are in our Congregational churches; and in not a few cases the ability of the local pastors in our pulpits is conspicuous. This has been most notable in Columbus and Ann Arbor and Madison, and elsewhere.

This whole matter of work for students in universities has now passed beyond the experimental stage, and the time has arrived for something more than resolutions of good will by our national body.

It may be our duty at this Middle-West Congress so to shape our plans that this university enterprise may be treated in a manner more in keeping with its magnitude and strategic significance.

Resolutions.

Be it resolved that:

1. The Churches be requested in their associations and conferences to face the immediacy and pressure of the work that should be done for the young people in attendance at State Universities, and to seek co-operation with the local Congregational Church at each educational center in the provision of an adequate ministry.

2. We hopefully commend the consideration or adoption of the Wisconsin plan of a University Pastor, the emphasis in whose services shall be on an individual pastoral relation to students, the teaching of the Bible and such co-operation with representatives of other denominations as shall make possible the presentation of a united Christian front at the University. In view of the complexity of the problem at hand we commend the plans of Dr. A. E. Holt at Manhattan, Kansas, to Agricultural school churches, and in other places a knowledge of what has been done at Nebraska and Illinois universities deserves attention.

3. In view of the relation already assumed to this work by the Congregational Education Society and of its position as the fit channel for the activities of the Churches in this direction, we call upon that society so to incorporate it in its immediate program and to take such vigorous initiative as shall give cogency and power to the appeal for funds for this service.